Mexico's Christmas Posadas

the United States for a term of years the Christmas holidays there seem like a feverish rush, and the simple pleasures indulged in during the nine days of posadas in Mexico are returned to with a certain measure of relief.

A posada is an inn, and the idea perwading these festivities is that story, known to all the world, of Caesar Augustus, who, in the height of his power, wished to know the number of people who bowed beneath his scepter. In order to determine the fact he decreed that a census should be taken of all the nations composing the great Roman empire. To effect this Augustus sent twenty-four commissioners to the different parts of his world. The edict commanded that every person, rich or poor, weak or strong, should go to the place of his birth or to the orig-Inal place of his family to have his or her name inscribed in the Roman regis-

Joseph and Mary, who were both of the royal house of David, went to the town of Bethlehem. They found it so full of people on the same mission that they wandered about the town for nine days seeking shelter. On the ninth day they were allowed to stay in the stable of a posada, and there the Nino Santo, or Holy Child, was born. The posadas are held for nine evenings in commemoration of those weary days.

Of course there are miserable homes where no sign of a posada is held, but Mexicans, rich and poor, are generous. No matter how dirty and ragged, every one is welcome in the churches, beautifully decorated, and at the nightly posadas held in them, though there the penatas are omitted, as the celebrations are entirely of a religious nature. To the children the penatas are very

important features of the season. They



THE BABE IS PLACED IN THE MANGER.

represent men, women, goats and other animals, beautiful flowers, immense chrysanthemums, giant roses and peonies, lovely dahlias, nuns, monks in full costume and graceful musical instruments. Each figure contains an empty jar or penata of pottery, which is hidden by the decorations or costumes of colored tissue paper, most skillfully applied. The jars are filled with goodies and unbreakable toys.

*When friends have been invited to a posada the house is decorated with evergreens and mosses, flowers and tinsel in all the rooms and corridors. In one room is the scene in the stable of Bethlehem—the stable yard and servants, the animals, trees and plants, groups of Biblical characters, little toy fountains. All that money can do to beautify the beginning of the "old, old story" is done according to the taste and means of the host and hostess. The little manger, amid soft lights and draperies, stands ready for the Nino Santo.

A procession of the guests and family forms in another part of the house, and the pilgrims, or peregrinos, march two and two, led by one who carries the Babe. Singing sweet hymns and the litanies, they go through the house, winding in and out of the rooms and galleries.

At last the wanderers stop at the door of the room in which is the manger. Two voices, representing Mary and Joseph, in a wailing hymn beg to be admitted. Voices within chant a fenial. Finally a voice announces who they are that plead for shelter; then the door is thrown open, and the peregrinos are allowed to enter. The Babe is placed in the manger, often by a priest, and songs of rejoicing burst

The penatas are next on the programme, the details varying with the fancy of the host.

In a convenient place the penata is suspended, and the little folk, and big ones who choose to take part in the merriment, are blindfolded one at a time, turned around a time or two, then given a stick with which to break the jar if possible. So many trials, then another tries. When one succeeds the contents fall to the floor and a scramble follows to see who gets the most. In some old families there are evenings when the numerous servants partake of the joys of the posada and share in the souvenirs and refreshments provided.—Collier's Weekly.

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